

DUKE
UNIVERSITY



LIBRARY



Digitized by the Internet Archive
in 2015

973

299A

1821-39

V. 1

Nos. 1-14

U.S. Pamphlets - 1821-39

V. 1, Nos. 1-14

SECOND

ANNUAL REPORT

OF THE

GENERAL UNION

FOR

PROMOTING THE OBSERVANCE OF THE

CHRISTIAN SABBATH.

Adopted May 11, 1830.

NEW YORK :

PRINTED BY SLEIGHT AND ROBINSON,
No. 26 William Street.

.....
1830.



Cameron

SECOND REPORT
OF
THE GENERAL UNION,
AND
PROCEEDINGS
AT
THE ANNUAL MEETING.

THE General Union for promoting the Observance of the Christian Sabbath, held its second anniversary on Tuesday, at 10 o'clock, A. M., in the Middle Dutch Church, Nassau-street. In the absence of the President,

The chair was taken by Dr. John Stearns.

Prayer was offered by the Rev. Mark Tucker, of Troy.

The Annual Report of the Executive Committee was read by Mr. Lewis Tappan, Corresponding Secretary.

On motion of the Rev. Dr. Brodhead, of the Reformed Dutch Church of this city, seconded by Rev. Dr. Hillyer, of New Jersey, it was

Resolved, That the report just read be adopted, and that the same be published under the direction of the Executive Committee.

A letter was read from the Hon. William Jay, President of the Society, stating his reasons for declining a re-election; that he feels undiminished confidence in the Union, but being unable to render active, personal services, he is unwilling to occupy a station that may be filled by one whose nearer residence to the city will enable him to be an efficient head of so important an institution. Whereupon it was unanimously voted,

That the thanks of this Union be returned to Hon. William Jay, for his services the past year.

The Treasurer's report was read, by which it appeared, that there was a balance due him of fifty-six dollars and eleven cents.

Resolved, That Rev. Messrs. Williston and Squire be a committee to prepare a subscription paper, to be laid on the table for the subscriptions of all disposed to contribute to the funds of the Society.

Resolved, That the members of the Society be earnestly requested, on returning to their homes, to open subscriptions in aid of the Union, and to forward the amount to Mr. Arthur Tappan, Treasurer, with as little delay as possible.

Resolved, That the 6th article of the Constitution be amended, by adding the words, "*and promise to sanctify the Sabbath.*"

The Rev. Dr. Bangs, of the Methodist Episcopal Church, offered the two following resolutions, which he sustained in an impressive address :

1. *Resolved*, That in view of the formation and proceedings of the General Union, and the good it has effected, this meeting would devoutly thank the Lord of the Sabbath, and commend to his providential care and direction the future efforts of the Society and its auxiliaries.

2. *Resolved*, That we regard the Christian Sabbath as a Divine institution of universal and perpetual obligation, binding upon governments as well as individuals ; and that upon its sanctification depend, under God, our social, civil, and religious privileges.*

The following resolution was offered by Thomas Bradford, jun. Esq. of Philadelphia, accompanied by an interesting address.

3. *Resolved*, That sabbath-breaking is one of our national sins, exposing us to the Divine displeasure, and endangering our most valuable political and religious institutions ; and that upon ministers and churches of different denominations devolve the solemn obligation of rescuing the Sabbath from profanation and oblivion.

The next Resolution was offered by the Rev. Wm. Wisner, of the Presbyterian Church, Ithaca, N. Y. as follows :

4. *Resolved*, That the law of this land requiring the profanation of the Christian sabbath, and its violation by so many of the people, calls loudly upon the friends of civil and religious liberty to humble themselves before God, and by prayers and supplications seek the aid of the Holy Spirit to turn the hearts of our citizens to the religion of their fathers, that the deserved wrath of the Almighty may be averted, and our country continue to enjoy its inestimable privileges.

* Dr. B. remarked, that it was an embarrassing consideration to him, that there should exist, in this Christian land, a necessity for calling a meeting for the purpose of promoting an observance of the holy sabbath. He thought it a reproach to our nation, that there should be found an occasion for bringing into existence Temperance Societies and Sabbath Observance Societies, &c. ; the reproach, however, rested not upon the friends, but upon the enemies of these institutions.

Rev. Mr. Wisner addressed the audience with solemnity and earnestness. He was succeeded by the Rev. Dr. Rice, of Virginia, who moved the following resolution :

5. *Resolved*, That we earnestly recommend the formation of auxiliaries throughout the United States ; the diffusion of appeals on behalf of the Sabbath ; the collection of funds for the employment of agents ; the union of Christians of every denomination in this common cause ; the active and persevering labours of the friends of the Sabbath in promoting its observance in every part of the country.

Dr. Rice made a few remarks, that were listened to with much interest.

He was followed by the Rev. Dr. Codman, of Massachusetts, who proposed the resolution following, which was seconded by Rev. Mr. Todd, of Massachusetts :

6. *Resolved*, That we learn with high satisfaction the efforts now making in Great Britain to promote the observance of the Christian Sabbath ; and we wish abundant success to every exertion to extend the influence of the Sabbath cause throughout the civilized world.

The Rev. Dr. Cox, of the Presbyterian Church, offered the last resolution, which was seconded by the Rev. C. G. Somers, of the Baptist denomination, as follows :

7. *Resolved*, That the members of this Society being conscientiously opposed, as citizens of a free country, and as Christians, to any union of church and state, and all laws for the observance or the desecration of the Sabbath ; will continue to recommend its sanctification only by the influence of personal example ; of moral suasion ; with arguments drawn from the oracles of God ; from the existing laws of our country ; appeals to the consciences and hearts of men ; and fervent supplications to the Lord of the Sabbath.

The meeting was closed by singing the anthem, "From all that dwell beneath the skies," &c., the whole audience rising ; and by a benediction from the Rev. Dr. Rice.

It is believed that a very happy impression was made, at this meeting, in favour of a more strict and holy observance of the Sabbath, especially by those who profess to be Christians.

At a meeting for the choice of officers for the ensuing year, which immediately followed,

The Hon. Theodore Frelinghuysen was elected President, and the Hon. Messrs. William Jay, of New York, Thomas S. Grimke, of South Carolina, and Thomas M'Creery, of Pennsylvania, were added to the list of Vice-Presidents.

REPORT OF THE EXECUTIVE COMMITTEE.

By the constitution of this Society it is made the duty of the Executive Committee to make an annual report of their proceedings. In performing this official act on the present occasion, they recognise, with devout gratitude, the preservation of the lives of all the officers; save one, during the past year. We have to lament the death of the Rev. Mathias Bruen, the late Corresponding Secretary, from whose pen and lips the Society was favoured with the Report of the first Anniversary, and who was soon after arrested in his bright career, and suddenly cut down in the midst of life, activity, and usefulness. By this event the republic of letters, the institutions of benevolence, and the church of God, mourn the departure of a gifted mind, a philanthropic heart, and a devoted minister of Christ. He took a deep interest in the sanctification of the Christian Sabbath, and possessed a keenness of observation, and a sensitiveness of feeling, in noticing its violation, especially when the delinquency occurred with professed friends of Christianity. These principles and feelings were maintained until the end of life; for on the bed of death it was his solemn charge that his children should be educated in the strictest observance of the Lord's day.

In compliance with the resolution adopted at the last anniversary, the first Annual Report was published, with the Constitution as amended, and the Resolutions adopted at the meeting, and 5000 copies were distributed in various parts of our country. The committee trust that the sentiments thus spread abroad have had a salutary influence upon the minds of many of their countrymen, and have had responses in the hearts of multitudes who feel that the continuance of our civil and religious privileges depends, under God, upon the proper observance of His holy Sabbath.

So far as the Executive Committee are informed, the removal of the pledge from the Constitution has given general satisfaction to the members of the Society. The right, and even duty, under some circumstances, of Christians pledging themselves to discourage specific modes of breaking the Sabbath, and combining to encourage those who honour it, is not questioned by the Committee. Nor can it be denied that these pledges are lawful and efficient instruments of breaking up associations, in many places, which disturb the peace and quietness of communities, and spread a baneful influence among the inhabitants. But it was deemed inexpedient for a Society, established for the whole country, to specify a few outward acts from which

the members should abstain, or which they would promote, while they aimed chiefly at inculcating the obligation of sanctifying the Sabbath in all the length and breadth of moral obligation. Experience has shown the wisdom of the main principles of the General Union; that in its collective capacity it should abstain from all coercive measures, interfering with the occupations of their fellow-citizens, and aim at influencing and reforming solely by example, arguments, and prayer.

The other amendment of the Constitution, providing that the contribution of funds, at the discretion of the donor, shall constitute membership, has not been attended with the immediate advantages anticipated. A few persons made voluntary donations, but nothing of consequence has been received from Auxiliaries; and the whole amount of receipts has been insufficient to defray the expense of publishing the last annual report. Funds are wanted for the diffusion of publications on the subject of the Sabbath, and for the expenses of an Agent whenever one shall enter upon the duties of that office. But experience shows that funds will not be contributed spontaneously, or even after solicitation, until specific objects are presented to the community, and the claims of the Society enforced by the instrumentality of an efficient agency.

Early in the year the Executive Committee issued a Circular inviting public attention to the great purposes for which the Union was formed; soliciting funds for the purpose of printing and circulating essays; employing special and general agents, and in other ways exerting a just influence upon the public mind; recommending that Auxiliaries be formed in every city, town, and village, in the country; and expressing a hope that constant and fervent supplications would be offered to the Lord of the sabbath to bless the efforts now making on behalf of this sacred day. It is feared that this address had limited circulation, and but transient effect.

But six Auxiliaries have been officially reported the past year; the whole number being twenty-six, viz: four in Massachusetts, one in Vermont, three in Connecticut, five in New York, two in New Jersey, seven in Pennsylvania, one in Virginia, one in Tennessee, and two in Ohio.

Immediately after the last anniversary, the Executive Committee, at their first meeting, appointed the Rev. Drs. Edwards, Sharp, and Fisk, agents of the General Union. After a deliberate consideration of the subject, these gentlemen deemed it their duty to decline accepting the appointment. The death of the Corresponding Secreta-

ry intervening, a meeting of the Board of Managers was held to supply the vacancy. They made choice of Rev. Charles P. McIlvaine, and on his declining, from the multiplicity of his engagements, the Committee appointed him Agent, with a liberal salary, in the hope that he would devote his whole time to the duties of the office. After prayerful deliberation, this gentleman believed it incumbent on him not to accept the appointment. The Committee next selected Rev. Dr. Bangs, and entertained an expectation that he would accept, but he considered it inconsistent with the duty he owed the Church with which he is connected in the station occupied by him. On his recommendation the Rev. Samuel Merwin was appointed, who would have accepted the appointment had he not been prevented by ill health. These distinguished clergymen, of different denominations of Christians, although unable to assume the responsible and arduous duty of Agents, have borne decided testimony to the great importance of the General Union.

It being understood by the Committee that the Rev. Dr. Porter, of Massachusetts, intended passing the winter in the Southern States, they requested him to promote the objects of this Society as his health and opportunity should permit. In a letter, dated January 4th, he says, "Soon after my arrival, I prepared a resolution on the sabbath cause that was adopted by the Presbytery of Charleston and vicinity. I also wrote to the Synod of South Carolina and Georgia, which met at Savannah, and opened and urged this subject, somewhat at large. The result was the unanimous adoption of some good resolutions. One of them went directly to pledge the efforts of that body, for the formation of local sabbath unions, in the congregations of both these States."

The Rev. Dr. Milnor of this city, has also been authorized and requested to represent this Society during his present visit to Europe.

It will be seen from the preceding statements, that besides commissioning temporary agents, the Executive Committee have exerted themselves to secure the services of an agent who should devote his time exclusively to the interests of the General Union. They deeply feel the importance of having one or more capable and efficient agents to visit different parts of the country, to address the people, especially the churches; to organize auxiliaries, and to promote the general objects of the institution. "An agent is wanted," to use the words of a correspondent, "who is capable, not merely of making a strong impression, but who understands the great principles of the human mind, which the ordinance of the Sabbath was designed. and

is adapted to affect ; and who can rightly influence, first the ministers, and then the churches of all denominations, on this fundamental and infinitely momentous subject." It is believed that such a man would meet a cordial reception, and be instrumental of much usefulness. Until such an agent is raised up, and enters upon the work, the influence of the Society must be circumscribed, and the enemies of the Sabbath be supposed by the prejudiced and unreflecting, to have gained a signal triumph. The committee trust that fervent supplications will be made to the Lord of the Sabbath, to designate one who shall, as the representative of the Union, be enabled to vindicate His cause, and to carry on the operations of the Society, under the guidance of the Holy Spirit. Meantime, it is a subject of thankfulness that so much has been accomplished ; that the Sabbath has been presented as a subject of paramount importance ; that its claims have been ably vindicated ; that the attention of Christians has been directed to the delinquencies of the churches, and of the people ; and that a spirit of reform has gone forth in many places.

Information has been received, that the friends of the Sabbath in Great Britain are introducing into that kingdom similar measures. A Society has been formed, styled the " Coventry Sabbath Observance Society," which has published an appeal to the friends of religion and good order, on the establishment of associations for promoting the observance of the Christian Sabbath. They have republished the address issued by this union at its formation, and our first annual report, with the resolutions adopted at the meeting. " We rejoice to find," says an English publication, " that the ministers of religion, and the Christian people of England, are at length aroused to the subject, and we hope and fully expect, that associations, having the same object in view, will be established in every town and village in the country. The meeting of this Society, held last night at the Albion chapel, was one of the finest meetings ever held in England, and we know of none so likely to promote a revival of religion. The persons who spoke at the meeting were justly distinguished for talent and energy ; but the honesty and manly frankness which they manifested, and their reprobation of the vices of those in authority, do them great honour."

Public attention has been drawn to the renewed movements, throughout this country, in memorializing the Congress of the United States, to *repeal* the law requiring all the post-offices to be opened a portion of every Sabbath, and to authorize the Post Master General to arrange the mails so that they may not be transported on

that day. Many of these memorials have been published, and they utter essentially the same sentiments ; asserting the divine authority of the Christian Sabbath ; that its observance is obligatory upon nations as well as individuals ; that on a due respect for the day, depend the excellence and perpetuity of our social, civil, and religious privileges ; and that the judgments of God may justly be expected upon this nation, if His institutions are not honoured. In presenting these solemn truths, the petitioners appear to have regarded their constitutional privileges ; observed the decorum due to the Legislative authority of the land ; preserved the self-respect and moral courage of Christian freemen, contending for their unalienable rights ; been actuated by patriotic, no less than moral considerations ; and shown conclusively that it is the bounden duty of Congress to repeal the obnoxious law, and to refrain in all respects from legislative enactments that interfere with the religious principles and usages of a vast majority of the citizens of this Christian land.

The Executive Committee, representing this General Union, and acting as they believe in accordance with the views of its members, have not deemed it their duty to take any official part in the recent excitement on the subject of Sunday post-offices and Sunday mails. They have, however, witnessed with deep interest, the spontaneous expression of public sentiment, from various parts of the country on this subject ; and have attended to the arguments used by the friends and opposers of the memorials. It is impossible not to view this powerful and extensive movement as an evidence of the sensibility of the reflecting and serious part of the community, when their most sacred and invaluable institutions are invaded, and the rights of conscience are infringed.

The present law, adopted on the eve of the late war with Great Britain, requires post-masters throughout the United States, to keep their offices open for business on the first day of the week ; and thus involves the necessity, in the opinion of the head of the post-office department, for the transportation of mails on the great routes, during the same sacred season. This law, continued in time of peace, and defended as necessarily incorporated into the permanent code of the nation, besides the enormous evils of an immoral nature which it brings upon the community, is an alarming precedent, which may be hereafter used with baneful effect, for requiring public business to be transacted on the Christian Sabbath, in every other department of government. By such laws, those citizens who reverence the institutions of Christianity, will be excluded from places of pub-

lic trust ; an odious test act be virtually established in this Republic ; and the government multiply examples of violating the law of God.

The committee trust that when this important subject shall be dispassionately examined by the Congress of the United States, and by their constituents, the prayer of the memorialists, will appear both reasonable and just. And while it is so important that truth exerts a salutary influence, the existence of this society must be deemed highly auspicious as a bond of union to the various denominations of Christians, and of all who value the precious inheritance of civil and religious liberty received from our fathers, that by their united example and exertions, they may enlighten the public mind, and move the hearts and consciences of the people, the source, under God, of political power in this country. The hope is indulged that this society, and its auxiliaries, while they freely exercise their constitutional rights, will faithfully adhere to the principle of the General Union, and to the divine system upon which it is founded ; and that they will contribute to disabuse the public of the jealousies and misapprehensions that exist ; to frustrate the attempt to deepen sectarian prejudices ; be instrumental in diffusing light and knowledge, in dispelling ignorance, in vindicating the rights of conscience, and in showing the people of these States, that those who contend most earnestly for the supremacy of the Lawgiver of the universe, and his institutions, are themselves examples of patriotism, virtue, and holiness.

The committee would here make honourable mention of the good already achieved, through the instrumentality of those ministers and laymen, who have stood forth as the champions of the Christian Sabbath. Many laymen, distinguished by their abilities and high characters, have publicly appeared as the friends to an institution, dear to them as patriots and Christians ; ministers of different denominations have more zealously than heretofore, from the pulpit and the press, asserted the divine claims, and endeavoured to influence their people, and the community, in behalf of a day set apart from the beginning to the end of time, as a memorial of the Creator's goodness to his creatures, and as a type of heaven ; many writers in the public journals, and in other publications, have spread out the arguments in favour of a becoming observance of the Sabbath, as conducive to the well being of society, and the stability of our civil institutions ; and have exposed the sophistry and infidelity of those who have addressed themselves to the prejudices, passions, and worldliness of that

portion of the community, who can be influenced to see, in the measures taken for the sanctification of the Sabbath, an attempt to unite church and state, and bring destruction upon this Republic.

In taking a survey of the multifarious violations of God's holy Sabbath in this land, and the course the nation has taken in moral degeneracy, the Christian observer can only notice the overt acts of transgression on the surface of society, leaving out of the account the fearful catalogue of private transgressions which escape public attention, but not the eye of Omniscience. Time will not permit an enumeration of the diversified modes in which the Sabbath is trampled under foot by different classes of persons. It may suffice to say it is profaned openly by all who do not acknowledge, as binding upon themselves, the restraining influence of Christianity; and by large numbers even of professing Christians who make no distinction of days, except such as custom has established. It is also far from being strictly observed by many, bearing the Christian name and profession, who honour the institutions of the gospel, and yield to them a willing compliance, except in cases when a conscientious observance would impose inconvenient self-denial, or thwart schemes of worldly advantage. Were the Lord's day neglected or abused only by those who scoff at the religion of the Son of God, or who have not taken upon them the obligations of Christianity, the union and prayers of the church might stay the judgements that seem to be righteously suspended over this guilty land on account of this national sin, from which the church of Christ cannot wash its hands in innocency.

That the guilt of Sabbath profanation exists among those who have sworn allegiance to the Lord of the Sabbath, is notoriously true. The insensibility of professed Christians to this awful delinquency may well fill us with astonishment and alarm. The law of the land, requiring a violation of the Sabbath, has found advocates in members of churches, in religious periodicals, and in ministers of the gospel. The arms of avowed enemies to Christianity have been upheld by its professed friends, and those calling themselves Christians have put into the hands of infidels, weapons with which to assail the citadel of their faith. Is not the language of the prophet applicable to such men? *Thou hast despised mine holy things, and hast profaned my Sabbaths. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane; they have hid their eyes from my Sabbaths, and I am profaned among them.* The sentiments of the first address of this Society, to churches and ministers, cannot be too often repeated, or too deeply engraven upon their hearts.

"To the ministers of the sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath."

"To the churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the gospel?"

In view of the whole subject, are we not called upon by every high and holy motive, to persevere in our efforts, to multiply our Auxiliaries, to be firm in our principles, circumspect in our example, earnest in our exhortations, and bold in asserting the divine claims of the holy Sabbath? Will not the converted heathen of the present age, who identify the sanctification of the Sabbath with a profession of Christianity, rise up in judgment against professors in this Christian land, if they do not cease from secularizing the Lord's day? if they do not come out and be separate from the world by hallowing it according to the commandment?

To conclude. Let Christians, of every name, find in this Society a bond of union amidst the party dissensions that rend the church; let them maintain a holy emulation in keeping with cheerful strictness this perpetual command of Almighty God; let them pray fervently and perseveringly to the Lord of the Sabbath for his blessing upon every enlightened effort to save His holy day; let them contribute of their substance and time, to arrest the mighty evil that is spreading its unhallowed influence over this continent, lest we, as individuals, be exposed to the doom of that servant who knew his Lord's will and did it not, and lest our beloved country meet the doom of those nations, who, in renouncing their allegiance to heaven, and reverence for the Christian Sabbath, have severed themselves from the blessing of the Governor of the universe.

LEWIS TAPPAN,
Cor. Sec. G. Union.

New York, 11th May, A. D. 1830.

APPENDIX.

Dr. Bangs said the existence of the Temperance Society is no reproach upon its friends, but upon those who have been the cause of its formation. It is no reproach to Christ that he came to redeem sinners, but it rests upon the rebels to whom he offers salvation. So the reproach in the sabbath cause rests not upon those who began this Society but upon the rebels against God and good order, whose conduct brought it into existence. Reformation must begin with ministers and churches. We must all unite in this cause. Such a union is no cause of alarm. He said it was the bounden duty of every minister of the Lord Jesus Christ to be an agent of this Society; the duty of every magistrate and minister of justice. "Woe be to that magistrate," said he, "who stoops down from his office to court the favour of sabbath breakers. May God pity him, and also the community where he lives."

"I consider," said Mr. Bradford, "the Sabbath as the solace and comfort of man, made for him by his benevolent Creator. It has always been so considered by the wise and good of every Christian land, and especially so by the first settlers of many of the states of this great republic. They enacted wholesome laws to maintain its purity, and did not deem it a greater infraction of the liberty of the subject, to punish him for violating the Sabbath, than to fine or imprison him for blaspheming the name of Almighty God, Christ Jesus, or the Holy Spirit. The statute book of the state of Pennsylvania, (in which Mr. B. resides,) as early as the year 1700, contains a law against blasphemy, William Penn, governor; and in 1705 a law was passed to restrain people from labour on the first day of the week. The moral law had some weight in those days among legislators, how much soever some modern statesmen affect to consider it obsolete, or only binding on the Jewish nation. Liberty of conscience was well understood in those days, and the fathers of our nation judged it to be something consistent with and not contrary to the law of God, and the doctrines of the Christian religion. I will quote an old law of the state referred to above, concerning liberty of conscience, passed in the same session as the law respecting the Sabbath, which maintains this doctrine, viz. 'that no person who shall profess faith in *God*, the Father, and in *Jesus Christ*, his only Son, and in the *Holy Spirit*, *one God*, blessed for evermore, and shall acknowledge the Holy Scriptures of the Old and New Testaments to be given by Divine inspiration, and when lawfully required shall profess that they will live peaceably under the civil government, shall be molested in his or her conscientious persuasion, nor be compelled to frequent or maintain any religious worship, place, or ministry whatsoever, contrary to his or her mind; but shall be permitted freely and fully to enjoy his or her *Christian liberty* in all respects, without molestation or interruption.'

"This was William Penn's notion of liberty of conscience and Christian liberty, and to such sentiments as these, common in those days among most of the settlers of our western wilds, particularly so among the pilgrim fathers, with perhaps more strictness than among the disciples of Penn, we are to ascribe the wonderful care and protection of Almighty God over their interests and safety. I believe that the prosperity and happiness of this nation is to be traced up to the integrity and devoted piety of the early settlers of the land.

"The duty of preserving these blessings, under Providence, devolves upon us, their descendants. *The Sabbath must be preserved.* The opposition which has been excited against our efforts, by the unthinking, the idle, and the vicious, proves its value. The bible may be circulated, the missionary may labour where he pleases, the tracts may be sent to every hut and corner in the land, and children may be instructed by the pious and benevolent, to as great an extent as is practicable, and you may persuade men to be sober and temperate by all your tracts and speeches, published from year to year; but this and much more excite little or no resistance from the busy multitude. They are not hurt or molested; but when you say, "Remember the Sabbath day to keep it holy;" when you attempt to stop steamboats and stages, pleasure-carriages, and particularly the mail, you cross the path, you disturb the peace, and affect the interests of the *many* in this world, who look for comfort and joy only in this fleeting, dying state. We have attempted a greater work than has ever been attempted before by the soldiers of the cross, and in my humble judgment it requires of us more wisdom, prudence, and never-tiring patience, than any other benevolent effort in which the Christian world is engaged. I know that sabbath-breaking and intemperance lie at the foundation of three-fourths of the crime which is punished under our penal codes; and what will be the moral state of that community where the Sabbath is profaned and despised, it is easy to foretell. But, are we pursuing the proper course to effect our object? I fear not. *The great fault to be remedied is in the Christian Church.* Brethren do not see eye to eye in this matter as they ought. Let us begin with the house of God; let us bring the moral influence of the whole church to bear upon the world, and they seeing how *we* sanctify the Sabbath, may be induced to acquiesce."

Mr. B. hoped the ministers of the Lord Jesus Christ would take the lead in the great work of reformation contemplated by this Union; and if they discovered reluctance, that public sentiment would drive them up to it.

The Rev. Mr. Wisner, in the course of his remarks, observed that it was said of our blessed Saviour that he was a perverter of the nations; and the names of the memorialists to Congress on the subject of Sabbath Post Offices and Mails are now inserted in the same indictment.

The secretary introduced the following letter from Hon. Theodore Frelinghuysen of N. Jersey, now in Congress, expressive of his regret that he was not able to be present at this meeting :

" Washington, April 29, 1830.

" DEAR SIR,

" I regret that I shall be detained at this place beyond the Anniversary of the Sabbath Union. I hope that the friends of this sacred day, will be encouraged and strengthened by an interchange of sentiments and feelings. The cries of "sectarian encroachments upon the rights of conscience," and of "unhallowed union of church and state" ought not to deter from a firm, temperate, and unshrinking pursuit of an object that is sustained by the authority of God, and the best interests of our country. If proofs were wanting that the cause is a good one, we might, I think, find some, not entirely equivocal, in the clamorous and absurd charges raised against us, in many of the memorials on this subject. A stranger to the country would suppose that a dangerous and dreadful conspiracy has been matured; and that civil liberty and the freedom of conscience were about to fall before it. It would greatly surprise a calm and dispassionate looker-on to be told that this "Christian party" desired nothing further than that the government, in its business, would not interfere with religion so far as to break one of its fundamental laws; that it would be pleased to leave the sabbath unimpaired in its energies, and not by positive legislation, require its desecration.

" If the efforts of the Sabbath Union shall accomplish no more than an increased reverence for this Institution among its friends, it will amply reward their labours.

" With my best wishes for your prosperity,

" I remain,

" Very truly yours,

" THEODORE FRELINGHUYSEN.

" LEWIS TAPPAN, Esq."

Dr. Rice remarked that all which the friends of the Sabbath asked, in regard to the diffusion of appeals, &c. was that the truth might be told.

In reference to the 4th clause of the resolution, respecting the union of different denominations in this enterprise, he remarked, "Were I asked the question, why does not the millennium commence? I should be constrained to answer, because Christians will not let it commence. The Church is distracted with sectarian influence. God will not suffer this moral image to be impressed upon the heathen. In effecting this desirable union of different denominations, the Bible Society has taken the lead, and it is to be hoped," said Dr. "that this spirit will pervade all our benevolent societies." Dr. R. expressed his apprehension, that one reason why no more had been accomplished in effecting an observance of the Sabbath is, that there has not been enough of religion brought into the subject. He hoped the Society would look more and more to God for help.

The Rev. Dr. Cox had no objection to a union of church and state, *rightly understood*. Let good men combine, with truth and love, to pour the light of the gospel into the minds and hearts of our men in authority, and all over whom they have influence, and this will be a legitimate union of church and state. He illustrated the moral influence of respect and kindness in the treatment of opponents by stating a conversation he once had with a distinguished citizen on the subject of Christianity. 'Be wise as serpents and harmless as doves,' was the injunction of him who spake as never man spake.

OFFICERS.

PRESIDENT,

Hon. THEODORE FRELINGHUYSEN, New Jersey.

VICE-PRESIDENTS.

- | | |
|---|--|
| Rev. Ashbel Green, D.D., Philad. | Rutgers College, New Brunswick, N. J. |
| Hon. John Cotton Smith, Sharon, Conn. | Rev. Lucius Bolles, D.D. Salem, Mass. |
| Rev. Alexander Proudfit, D.D. | Col. Morgan, U. S. Army. |
| Rev. Robert Semple, Virginia. | Rev. Dr. Fishback, Kentucky. |
| Rt. Rev. Alexander V. Griswold, Bishop of the Eastern Diocese. | Capt. Chas. C. B. Thompson, U. S. Navy. |
| Rev. James Milnor, D.D, New York. | Hon. Albion K. Parris, Portland, Me. |
| Rev. William M'Kendree, Bishop of the Methodist Episcopal Church. | Hon. N. W. Howell, Canandaigua, N. Y. |
| Rev. Joshua Soule, Bishop of the Methodist Episcopal Church. | Joseph Nourse, Esq. Washington City. |
| Rev. Alvan Hyde, D.D., Lee, Mass. | Francis S. Key, Esq. Georgetown, D. C. |
| Rev. Francis Wayland, D.D., President Brown University, R. I. | John Griscom, LL. D., New York. |
| Rt. Rev. Philander Chase, D. D., Bishop of the Diocese of Ohio. | Rev. J. G. Schmucker, D. D. York, Penn. |
| Rev. Henry B. Bascom, Pres. Madison College, Pa. | Gen. John H. Cocke, Fluvanna co. Virginia. |
| Rev. Benjamin Mortimer, N. York. | Gov. Butler, Vermont. |
| Rev. John Stanford, New York. | Hon. Thomas S. Grimke, S. C. |
| Hon. William Jay, New York. | Hon. Thomas M'Creery, Penn. |
| Rev. Philip Milledoler, President | |

SECRETARIES.

Mr. Lewis Tappan; *Corresponding Secretary*. Mr. Knowles Taylor, *Recording Secretary*. Mr. Arthur Tappan, *Treasurer*.

DIRECTORS.

Hon. Saml. Miles Hopkins, Albany.	Hon. Roger Minot Sherman, Fairfield, Conn.
Rev. David Porter, D. D., Catskill.	
Rev. Nathan Bangs, D. D.	Hon. Charles Marsh, Vermont.
Mr. George Suckley.	Robert Ralston, Esq. Philadelphia.
Mr. Elijah Pierson.	Rev. B. B. Smith.
Mr. John H. Hill.	Rev. Dr. Aydelot, Cincinnati.
Mr. John D. Keese.	Rev. J. H. Church, D. D., Pelham, N. H.
Dr. J. C. Bliss.	
Dr. D. M. Reese.	Rev. Dr. Rice, Union Th. Sem. Va.
Rev. J. J. Matthias.	Rev. Dr. Wylie, Washington, Penn.
Rev. C. G. Sommers.	William G. Pendleton, Esq., Richmond, Virginia.
Rev. Thomas De Witt, D. D.	Capt. Charles W. Skinner, U. S. N.
Rev. Henry Chase.	Hon. Williamson Dunn, Crawfordville, Indiana.
Mr. B. Badger.	
Rev. William A. Hallock.	Lieut. Benjamin Page, jun., U. S. N.
Hon. Fred. T. Nash, N. Carolina.	Mr. Frederick Erringer, Philadelphia.
Dr. John Stearns, N. Y.	Rev. Chas. P. McIlvaine, Brooklyn, N. Y.
Rev. Lyman Beecher, D. D., Boston.	Mr. Moses Allen, N. Y.
Mr. Josiah Bissell, jr. Rochester, N. Y.	
Thomas Bradford, jun. Esq. Phila.	

EXECUTIVE COMMITTEE.

Dr. John Stearns.	Mr. Elijah Pierson.
Dr. D. M. Reese.	Mr. B. Badger.
John Griscom, LL. D.	Mr. Lewis Tappan.
Dr. James C. Bliss.	

MONEYS RECEIVED BY THE TREASURER.

Hon. Wm Jay, \$20. Dr. John Watts, jr. \$25. Hon. T. Frelinghuysen, \$20. Berkshire Auxiliary, \$10. Mr. John Lawson, \$5. Rev. M. Wiliston, \$1. Same, \$5. S. M. Hopkins, Esq. \$3. Hon. Charles Marsh, \$3. Rev. Mr. Gallaudet, \$3. Mr. Arthur Tappan, \$50. "A friend to the Sabbath cause," \$3. Mr. R. Baird, 50 cents. Mr. E. Platt, \$2. Rev. M. P. Squier, \$5. Dr. John Stearns, \$5. Mr. K. Taylor, \$5. Mr. L. Tappan, \$10. H. Holden, Esq. \$5. Tho. De Witt, D. D. \$5. J. R. Wilson, \$5. R. W. Condit, \$3. J. W. Adams, \$2. Jos. Mc Carrell, \$2. James T. Ostron, \$2. Robert Denniston, \$2. J. Cogswell, \$2. A friend, 25 cts. A. Platt, \$1. S. Eggleston, \$1. O. Wetmore, \$1. W. F. Winchell, 50 cents. E. D. K., \$1. Cash, \$1. A. T. C., \$1. Cash, \$1. Same, \$1. Dr. James C. Bliss, \$10. W. B., \$1. Mr. Eaton, \$2. S. Dickerson, 75 cents.



CONSTITUTION

OF THE

GENERAL UNION FOR PROMOTING THE OBSERVANCE OF

THE CHRISTIAN SABBATH.

ARTICLE I. This Society shall be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

ART. II. It shall consist indiscriminately of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

ART. III. As the weapons of the Christian warfare are not carnal, but spiritual, the great means employed by this Society for effecting their design, shall be the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, appeals to the consciences and hearts of men, and fervent supplications to the Lord of the Sabbath.

ART. IV. The Union shall annually elect a Board of Directors, consisting of a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

ART. V. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

ART. VI. Any person may become a member of this Union who shall contribute to its funds, and promise to sanctify the Sabbath.

ART. VII. Any Society formed for promoting the sanctification of the Sabbath may become auxiliary to this Union, by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

ART. VIII. The Officers of each Society shall be ex-officio Directors; and the members of each auxiliary shall be recognized as members of the Parent Institution, and shall be entitled to deliberate and vote in the transaction of its concerns.

ART. IX. This Society shall hold its Annual Meeting in the city of New York, on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock A. M., and no alteration shall be made in its Constitution, except at an annual meeting, and by a vote of two thirds of the members present.

Date Due

MAY	9	'47
JAN 6		'48
DEC 7		'48
DEC 15		'42
NOV 17		'49
APR 8		'47
JUN 2		'47
JUL 1		'47

CALL NUMBER

Vol.

973

1

Date (for periodical)

Z99A

Copy No.

JUL 14 1971

973 Z99A 1921-59 V.1 1921-14
F88710

